THE
Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE WOMANHOOD OF INDIA—I.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Of womankind she is the fairest flower
The light of centuries of perfect grace
Shines from her modest golden lotus face.
Her blossomed eyes have true devotion's power.
Her gentle words fall in melodious shower
Like Krishna's flute and our thoughts Godward sways.
She is a vision sweet of silk and lace
And shines as deity of sweet Kama's bower.
Thus she hath as her sovran sweet domain
The turn bright spheres which own her gentle sway—
Love's earth and sweet devotion's paradise.
Life's higher purposes she doth ordain
And sweetens earth and points the heavenward way—
Descended angel in a woman's guise.

The fifth year of the "Hindu Message" commenced with November. We request our subscribers to remit their subscriptions for the fifth year at an early date. As it would cost two annas extra now to send the Journal by V. P. P., we shall adopt this course in the last week of November, only in the case of those whose subscriptions have not been received by Money Order in the meanwhile. Our subscribers and readers would greatly help the cause we stand for if they would take a little trouble and secure for us two new subscribers each for the current year. We fully rely on them to render us this much help.

***

We have great pleasure in giving our readers from this week forwards a masterly criticism of Aurobindo Ghose's Essays on Gita from the pen of Professor K. Sundararama Aiyar M. A. There are forty essays on the whole and each issue will contain the criticism of one Essay.

***

The arrangements for the issue of the Medical Supplement are now complete and we are able now to announce that from the 1st of December there will be issued every week with the "Hindu Message" a Medical Supplement consisting of four pages to begin with. It will be conducted by special Professional men who are well-versed in the ancient Hindu system of Medicine—Ayurveda, and shall contain notes, original articles and useful hints. The Unani and the British systems of medicine also will be dealt with but the policy of the Supplement will be the advocacy of the Ayurvedic System. Ancient simple methods of Hygiene and Sanitation will be expounded in special articles. In short, every effort will be made to render the Supplement quite useful. The Supplement will be sent free to all subscribers who have paid the full subscription of Rs. 6/-per annum. To the Students who have paid Rs. 3-13-0 only the Supplement will be sent if they pay the balance of Rs. 2/3. If the Supplement alone is required it will be sent regularly for Rs 3/- only per annum post free.

Manager,
'HINDU MESSAGE.'

The good man shuns evil and follows good; he keeps secret that which ought to be hidden; he makes his virtues manifest to all; he does not forsake one in adversity; he gives in season; such are the marks of a worthy friend.

Events of the Week.

The event of the week is of course, the arrival of our long expected guest, the Prince of Wales. We are all only too well aware of the great controversy his visit raised both here and in England and here he is at last despite all the opposition with the same smile which won for him such affection in other lands he visited. Will India respond to that genial smile and sincere tone of the Prince or will she turn her back on him are questions which can be readily and positively answered. Never has a smile or a sincere voice failed to appeal to the heart of India and as the Prince's *forte* is his smile it will not be a difficult task for him to win our affection and esteem.

***

The movement to boycott the Prince set on foot by the Non-co-operators has killed itself by the very violence which it denied to itself and ultimately practised on the day the Prince arrived. We need hardly say that every Indian, including Mr. Gandhi the leader of the movement, regrets and resents the riotous *hartal* at Bombay. This is one more proof of Mr. Gandhi's failure to hold the mass within bounds of his doctrine. The sanity or sanctity of the doctrine is unquestionable. The only questionable element in it is the wisdom which preaches it for the masses. Time and again it has been proved that the masses are not educated enough to rightly understand Mr. Gandhi and his principles and it is a matter that should be deeply regretted that this being so Mr. Gandhi should inculcate a doctrine which the masses cannot follow but in the violation of it. Mr. Gandhi himself has acknowledged in no unmistakeable terms his failure and has once again returned to his fasts and penances.

***

This initial failure of the boycott mevement at Bombay must have disheartened similar enthusiats at other provinces and we do hope the Prince will feel that the heart of India is as ever ready to respond to a smile as she used to do in the days before violent "non-violent non-co-operation" came to mar her fair face.

***

The Prince's tour is only to be an educative one and is not to inaugurate any new reforms in the constitution. But what of that? Should we not wish our future king to be one who *knows* India than to be one in utter ignorance of it? Then it may be argued that the Prince would know only bureaucratic India and not the real India of the poor and dumb masses. Well, hartals and boycotts only strengthen the hands of the officials and the Prince only moves in official grooves. If India had been the old India with her warm heart and open arms there can be no doubt that our present Prince who cares so little for red tape and ceremony would delight to move among his people and learn their life and condition.

***

The Madras Legislature has vetoed Mr. C. V. Venkataramana Iyengar's resolution for the introduction of a conscience clause, into the rules of schools having compulsory religious training. Mr. Iyengar's resolution of course was mainly meant for Mission Schools and Colleges which force upon their Hindu students the Bible and Christian invectives against other religions. This has been a long standing grievance and the rejection of the resolution permits the continuance of an evil which is as unjust as it is denationalising. The arguments advanced against the resolution were of the most unconvincing and irrational kind. It behoves all Hindus, Brahmins or non-Brahmins, who care ever so little for the proper upbringing of their boys or who have a tithe of respect or pride for their religion and faith to stop sending their boys to mission institutions and start all over the country their own institutions to accomodate and train up their children unhampered by the Bible or the continual outpourings of a man whose one theme is to say that your are a fool in believing in your own religion.

***

There seems to be no end to the arrests of the so-called sedition-mongers. Mr. Yakub Hasan, Dr. Varadarajalu Naidu and Mr. Kabel Sharar have followed each other into the Jail for one cause or other and who knows what a lot more the jails are going to devour in.

***

The Madras Legislature during the week accepted by a large majority Mr. C. V. Venkataramana Iyengar's motion that appointments now carrying Rs. 500 or more be reduced to two thirds their present rates with certain modifications. The alternative if this were not done would be as Mr. Iyengar said additional taxation for which the province is not prepared at present. This reduction in the rates of pay would mean a substantial saving of Rs. 15 lakhs which under the present exigent circumstances of the Government would be most welcome. It is surprising that Sir Charles Todhunter should have opposed this and brought in the good old but worn out reason why Clive increased the pay. The argument corruption would be the result if pays were reduced does not speak well of the integrity or moral tone of the services. Nor do we find it to be the actual case in other countries carrying on their administration with a much low paid staff. The fears that the moral tone of the services would be endangered and that corruption would be final are all hallucinations only possible of the diseased bureaucratic mind. The resolution adopted gives a good scope for the Indianisation of the services and this is the real obstacle to its favourable reception by Anglo-Indians.

***

Mr. L. D. Swamikannu Pillay and Sir P. Rajagopalachary are going to England during the next summer recess of the assembly to study Parliament and Parliamentary methods first hand. Mr. Kesava Pillay is going to British Guiana to see for himself the condition of Indian Labour in that land. We wish the gentlemen a profitable tour.

***

Abroad the one question that has been engaging men's minds is Mr. Harding's bold and dramatic announcement for the disarmament of the world's three biggest Navies. Britain and Japan have enthusiastically approved the American proposals to cut down a great proportion of their capital ships. Indeed intensity of enthusiasm makes one doubt its good results. A similar enthusiasm, we may point out, for the League of Nations has resulted in nothing but words. Already Britain is coming out with this or that objection every day and before long, one fears, she would have reduced the proposal to mean nothing or if to mean anything only to mean her own superiority at sea.

***

The latest recruits to the band of Gandhi worshippers are spiders! These are said to weave the name of 'Mahatma Gandhi' in their webs and what is still more surprising is the fact that the name is said to be in English! Why spiders also should choose English and not Hindi is a pity and a mystery. But the question still remains whether this wonderful phenomena can be true? Here is what our correspondent at Tanjore writes regarding this:—I visited one such place where, I was told, a "Gandhi spider web" was. It was in the cowshed of a Mahomedan and in the narrowest lane of the city. A great crowd had gathered and was choking the passage and it was with great difficulty that I managed to reach the entrance when I was told I must pay six pies for admission. As my desire to find the truth of the thing outweighed my sense of economy I of course paid the modest fee and went in only to see a common garden spider sitting in a common garden spider's web and laughing all the while within itself at the great crowd which a prudent Mahomedan had attracted to itself. The fancied name was nothing more than those threads which the spider weaves to repair or strengthen its web at certain points and which can be seen on every spider's web and not only on those of the Gandhi worshippers." Oh that a spider should be thus used to exploit poor people! We wish people would take care to avoid such impostures in the future.

The Hindu Message

Civil Disobedience.

The All-India Congress Committee met at Delhi on the 4th instant in defiance of the ruling of its President. Thus the very meeting was an act of civil disobedience. Meeting under such an atmosphere it is no wonder that it came to the conclusion that civil disobedience should now be undertaken. We shall first understand what is meant by Civil Disobedience. As Mr. Gandhi terms it, it is open but peaceful revolution. It is unarmed insurrection. Thus universal Civil Disobedience of a people is tantamount to the virtual declaration of a national revolution. This is a very serious step to take and yet it is exactly what the All-India Congress Committee has resolved upon. The exact wording of the resolution runs as follows:—

Whereas there is not much over one month for the fulfilment of the national determination to establish Swaraj before the end of the year, and whereas the nation has demonstrated its capacity for exemplary self-restraint by observing perfect non-violence over the arrest and imprisonment of Ali-Brothers and other leaders, and whereas it is desirable for the nation to demonstrate its capacity for further suffering and discipline sufficient for the attainment of Swaraj, the All-India Congress Committee authorises every province on its own responsibility to undertake civil disobedience including non-payment of taxes in the manner that may be considered the most suitable by the respective Congress Committees subject to the following conditions.

(1) In the event of individual civil disobedience, the individual must know hand-spinning and must have completely fulfilled that part of the programme which is applicable to him or her; e.g., he or she must have entirely discarded the use of foreign cloth and adopted only hand-spun and hand-woven garments; must be a believer in Hindu Muslim unity and in unity between all communities professing different religions in India as an article of faith; must believe in non-violence as absolutely essential for redress of Khilafat and Punjab wrongs and attainment of Swaraj; and if a Hindu, must by his personal conduct show that he regards untouchability as a blot upon nationalism.

(2) In the event of mass civil disobidience, a District or Tahsil should be treated as a unit and therein a vast majority of the population must have adopted full Swadeshi and must be clothed out of cloths hand-spun and handwoven in that District or Tahsil and must believe in and practise all other items of non-co-operation.

Provided that no civil resisters should expect to be supported out of public funds and members of the family of civil resisters undergoing sentence, will be expected to support themselves by carding, hand-spinning and hand-weaving or other means. Provided further that upon application by any Provincial Congress Committee it is open to the Working Committee to relax the conditions for civil disobedience after it is satisfied that any condition should be waived.

The preamble shows clearly that the establishment of swaraj before the end of the year (whatever this may mean) was the prime consideration that induced the passage of this resolution. The attainment of swaraj which was originally fixed for the 31st of July has been postponed to date after date and evidently this disappointment had to be counteracted by a bold step to effect it within the end of the year. This step is Civil Disobedience. As the *Standard Bearer* says "Civil Disobedience like Boycott is an ideal. In its largest application it means declaration of Independence in administration, legislation, and finance as boycott in its widest meaning means independence in commerce and industry. Civil Disobedience means the vindication of one's natural, civic and political right by open disregard of an unrighteous law or laws, by open disavowal of an inequitable authority, by open challenge to a despotic administration by way of refusal of payment of taxes and by other means. But it means a vindication not violent but peaceful, not constitutional in the strict technical sense of the term, but legitimate in that true sense of law which means individual and general free conscience, the law always to be held high above all laws of constituted authority, if the former happens to come into collision with the latter. Civil Disobedience must avoid bloodshed as a great moral principle or a necessary and expedient policy; but it defies constitutional law and authority, as an active protest, when that law and authority are deemed unjust and objectionable, interfering with or denying the fundamental rights of man, unbending to nation's rightful will, harmful to its honour, conscience, life. A just cause, a cause of truth makes of such an act

of disobedience, and the consequent inevitable sufferings voluntarily called upon the head by the challenging person or persons, a powerful moral and political weapon, whose use is sanctioned by the eternal moral code of man if not by man's political code. It serves as an eye-opener to the moral soul of humanity and calls its attention and sympathy on that aggrieved or afflicted section of it which in the aforesaid manner effectively materialises its cry of protest against injustice contemplated or done. Redress it seeks by the exertion of moral pressure, by suffering it hopes to compel unwilling attention, while by a bold defiance of authority and refusal of the sinews of war it is determined to break the prestige of the objectional system or authority, block its hands in the work of administration, secure remedy by forcing its will to come to desirable terms or as a last and inevitable resort to suffer or die in the attempt." Such is the noble ideal of Civil Disobedience but the question is, is it fit for the masses? Have the masses understood the glory of the ideal and are they sufficiently advanced in the other items of the programme of non-co-operation as to warrant a rush to general civil disobedience? In short is the country prepared for adopting this as a mass-movement? Let us now examine closely the Resolution as it is passed. The preamble says that civil disobedience is enjoined to demonstrate the capacity of the nation for further suffering and discipline for the attainment of swaraj. As the *Servant* remarks, "Readiness to suffer is all right, but what is the meaning of this insistance on any particular form? Have we all given up law courts or used our influence with all whom we know to make up our quarrels amongst ourselves? Have we been able to take the education of our children into our own hands? Have we been able to make sufficient headway in the temperance movement? And last but not least the production side of swadeshi has everywhere come in for so little attention that we have no hesitation in pronouncing it premature in the extreme to risk the defiance of all the demoralising laws of the land."

Then again what is mass Civil Disobedience? Mr. Gandhi is reported to have defined it as disobedience of all laws and all orders. The *Tribune* of Lahore is almost certain that there is some misunderstanding here. For it may include violation of even such of the laws as seek to punish offences against moral laws. The *Tribune* says: "The only laws that Mr. Gandhi can possibly have in view are laws which define and seek to punish what are called offences against the State and the only orders he is propably thinking of are orders which it is possible to violate without being guilty of the breach of any moral law." The *Indian Social Reformer* considers this interpretation to be clearly wrong. Our contemporary says: "Civil Disobedience implies the rejection of the authority of the courts not only in political matters but in all matters. Non-Co-operators may themselves not commit crimes which imply moral obliquity, but it is obviously part of their doctrine that the existing tribunals have no authority to try any offences whether or no they imply moral obliquity. The Courts cannot exist for one set of crimes and be abolished for another." Quite so. We agree with the *Servant of India* in thinking that the movement of Civil Disobedience will not be limited to laws which hurt conscience or religion but will be extended to all laws which Mr. Gandhi may think it expedient to break. Clear it is that Mr. Gandhi is acutely conscious of the dangers and pitfalls in the way of the adoption of mass Civil Disobedience. Hence only has he hedged in the resolution with so many conditions. Are these conditions which prescribe the tests that qualify an individual for Civil Disobedience quite definite? What does the proviso mean that one must be a believer in Hindu-Muslim unity and in unity between all communities professing different religions in India as an article of faith? Does it mean that they are all one already or that it is the aim to make them all one? What does the proviso "must believe in non-violence" mean? Moulana Shaukat Ali has repeatedly said that non-violence is not an article of faith with him, only an experiment. As regards the proviso that "a Hindu must by his personal conduct show that he regards untouchability as a blot upon nationalism" it is not clear what is meant by showing by personal conduct. These tests are thus very vague and who is to certify that these tests have been fully satisfied? It is on the very face of it patent that not much importance need be attached to these tests. As the *Independent* of Allahabad, the only non-co-operator Journal that eagerly supports this resolution observes, these conditions are bound to break down in the working out. Further the resolution itself authorises the Working Committee "to relax the conditions for Civil Disobedience after it is satisfied that any condition should be waived."

So, these conditions imposed deliberately by Mr. Gandhi to act as brakes on the impatience of his

followers need not deter us from considering whether Civil Disobedience in the idealistic sense explained above has been correctly understood by the people at large who are the chief actors in the drama. From bitter exprience we find that even the fundamental principle of non-voilence is not yet clearly grasped by the masses. The recent happenings at Malegaon, Malabar and last though not least, Bombay bear ample witness to our statement. Regarding Malabar the *West Coast Spectator* says: "The Ernad Moplah was advised and egged on to go in for Civil disobedience, for revolutionary propaganda, and for open defiance of the laws and authority of the Government. He was not slow to act upon the advice offered to him and the result as a manifestation of non-violent non-co-operation is positively staggering humanity." Mr. Gandhi had personal experience, at Bombay of the way in which his followers act up to his teachings. He found out that his followers knew only to yell "Mahatma Gandhi-ki-jai" in season and out of season without caring to understand a word of what he preached. The Bombay riots have opened Mr. Gandhi's eyes. He has become thoroughly disgusted with the scenes he witnessed. He says: "the hope of reviving mass civil disobedience has once more been dashed to pieces; the atmosphere for mass Civil disobediance is absent......we have failed when we ought to have succeeded......nor can I shirk my own personal responsibility. I am more instrumental than any other in bringing into being the spirit of revolt. I find myself not fully capable of controlling and discipiling that spirit......I have personally come to the deliberate conclusion that mass civil disobedience cannot be started for the present. I confess my inability to conduct a campaign of civil disobedience to a successful issue......It is a humiliating confession of my incapacity but I know that I shall appear more pleasing to my Maker by being what I am instead of appearing to be what I am not." This is exactly what we expected would happen. We hope this lesson learnt by Mr. Gandhi after very bitter experience will not be lost upon him for many a day to come. His ideals are too high to be grasped by the masses.

Though we have thus aminadverted at great length on the dangerous character of mass civil disobedience and on the inadvisability of its adoption we would be failing in our duty if we do not take into account the fact of its having been passed for adoption by the All-India-Congress Committee and its significance. What was considered just two years ago as a great mistake has now become to be accepted as a necessity by a not negligible section of the community. What is this change due to? We wish the Government would realise the significance of this change brought about more by despair than anything else. The Government should not only show that this movement is a misguided and unnecessary one but also try its utmost to probe the wound to the bottom and remove all the legitimate and known grievances of the people. A bold statesmanlike handling of the situation would alone save the country from further chaos. We look forward to the Government of India to lose no further time in the matter.

H. E. Lord Sinha's retirement.

Though it was expected for some time past, the announcement of the resignation through ill-health by H. E. Lord Sinha of Raipur of the Governorship of Behar and Orissa, will, we are sure be received with genuine regret throughout India. Lord Sinha is one of the most distinguished sons of India honoured alike by the people and the Crown. The people chose him for the highest post of honour which it was then in their power to confer viz., the Presidentship of the Indian National Congress and the Crown also has conferred on him unique distinctions such as the Privy Councillorship, the Peerage etc. He has been the first Indian to be called to every one of the highest offices thrown open to Indian subjects of His Majesty the King-Emperor—the first Indian Advocate General of Bengal, the first Indian member of the Viceroy's Executive Council, the first Indian under Secretary of State for India, and the first Indian Governor. He was selected as one of the members of the Imperial War Conference and was a member of the Imperial War Cabinet also. In every one of these posts which he occupied in the most critical times of the Empire, he acquitted himself with conspicuous ability and statesmanship. The British people were so much impressed with his abilities that his appointment as Under-Secretary and his elevation to a British Peerage were acclaimed with heartfelt appreciation. We earnestly pray for his speedy restoration to perfect health so that he may for a long time more devote his unique talents and abilities in helping his countrymen towards the attainment of their goal.

The Agent of the Sringeri Mutt on the Questions of the Day.

We have great pleasure in publishing the following opinions on some of the Questions of the day from Brahmasri Sadacharapravartanapraveena N. Srikantha Sastrigal, Agent of the Sringeri Mutt.

MR. SESHAGIRI IYER'S TWO BILLS ON HINDU LAW.

These Bills directly contravene, as in the case of Mr. Gour's Civil Marriage Bill, the immemorially-followed provisions of the Dharma Sastra. No Legislative Council or Assembly is competent to question the Authority of the Sastra or to alter its provisions. The Sastra's view is ever broader and deeper. Human legislation always takes, and much more so *now*, a narrow and superficial view of things. The permanent interests of individuals, both here and hereafter, and the abiding interests of the community are all taken due note of in the Sastra and provisions are found made accordingly. It is highly surprising to find in a retired Hindu High Court Judge and laywer such thorough ignorance of the plain reason of the Sastraic provisions intended for the furtherance of the interests of all, both personal and communal. Mr. Seshagiri Iyer has evidently taken an astoundingly narrow and un-Hindu view of life. It is the duty of all genuine Hindus to strongly protest against these Bills and of the Government to see that Bills like these are not allowed to be passed into Law.

Conversions in Malabar.

The recent attempts at forced conversion to Muhamadanism cannot be considered conversions at all. The victims, if they have up to date continued to be unwilling parties, should be taken as never having ceased to be Hindus. Merely by reason of extreme compulsion their *sikhas* have been removed and they have also been made to give up for some days the performancc of Sandhyavandanam and other Nitya and Naimittika Karmas. If they are free now, Prayaschittams ordinarily prescribed for such non-performance have to be gone through, and they should have Chowlakarma once again, Punarupanayanam and the like to enable them to be placed in their former position as Dharmic Hindus. As for the authoritative details you require, I shall have them collected and sent to you soon.

Sanyasa and politics.

I fully endorse the views published in your Leader in the Hindu Message of 29—9—1921.

Dwaraka Mutt succession.

Bharati Krishna Teertha cannot be recognised now as a Sanyasi, much less as Jagadguru Sankaracharya of the Dwaraka Mutt. If Swami Trivikrama Tirtha can be made to occupy the Sthana, it will be well and good. If he is unwilling, ha should himself be made to nominate a suitable successor to the same. If he will not consent to do this either, the Jagadgurus of Jagannath and Sringeri will have to make the nomination. I may also mention in this connection that the nominee of the Baroda Durbar cannot also be recognised as even an ordinary Sanyasi, he having admittedly gone on voyage to South Africa once.

Mr. Gandhi's Hinduism.

However much Mr. Gandhi may be applauded by people for his merits as political leader, his utterances on the Hindu Socio-religious institutions and observances are worth nothing and no sane man of whatever inclination or shade of thought, will attach any value to them. They betray his thorough ignorance of even the fundamentals of his own religion. I do not consider it necessary at all to seriously reply to such silly effusions of his on Hinduism. Some have already begun, as we see in the papers, to attack his views, if *views* they can be called at all. If Christian Missionaries and others will construe our silence in contempt into admission of such utterances being irrefutable, it is only their trade to do so. You should not expect us to be replying to every non-sense indulged in by people who admittedly know nothing of what they are prating about. I have no objection to your publishing this opinion of mine.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswamy Sastri B. A, B. L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA IX.

(Continued.)

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

All this universe has been pervaded by my supreme and supersensuous essential nature. All beings exist in and through and because of me. I am not existing in them attached and connected.

Notes

1. Sri Sankara says that in this chapter the lord teached His Parabrahma Swarupa. This verse means that the whole world is pervaded by the Paramatman in that the Paramatman is the basis (Adhara) of the cosmos, the illimitable which is the background and vitaliser of even the Akasa—the first of all the created elements. आकाशवत्सर्वगतश्च नित्यः। तस्य भासा सर्वमिदं विभाति। Sri Madhusoodana says well: अव्यक्ता सर्वकरणागोचरीभूता स्वप्रकाशाद्वयचैतन्यसदानन्दरूपा । The connection between the Atman and the jagat being an Adhyasa Sambandha, Sri Sankara well says that the flower cannot be touched by the qualities or defects of the latter. तत्रैवं सति यत्र यदध्यासस्तत्कृतेन दोषेण गुणेन वा अणुमात्रेणापि स न संबध्यते (Sutrabhasya): Sri Venkatanatha in his Brahmanandagiri makes this interpretation quite explicit. संप्रत्यद्वैतब्रह्मज्ञानमुपदिदिक्षुः प्रथमं द्वैतप्रपञ्चमिथ्यात्वमुपपादयति सार्धेन (i.e. by this stanza and the first half of the next stanza). Sri Nilakanta says अधिष्ठानाध्यस्तयोर्वास्तवसंबन्धायोगात् ।

2. Sri Sankaracharya expressly points out what मया means मम यः परो भावः तेन । By way of Arundhati Nyaya, the thought is led from Iswara to Parabrahma. Sri Nilakanta says well: माया शवलं हि कारणं बुद्धिमात्यत्वत्करणागोचरः । शुद्धं हि बुद्धेः परत्वात्करणागोचर इति ।

3. Sri Ramanujacharya says: अव्यक्तमूर्तिना अप्रकाशितस्वरूपेण मया अन्तर्यामिणा ततं अस्य जगतो धारणार्थं नियमनार्थं शेषित्वेन व्याप्तमित्यर्थः । He refers to the Antaryamibrahmana as his Vedic authority. Thus this stanza is one of the main stanzas on which the most important systems of Hindu philosophy have been built. Thus according to Sri Ramanuja the stanza means the self-immanence of God and his being the sustainer, controller and indweller of everything. It means that all the beings are dependent on him and that he is not dependent on them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

Nor do beings exist in me in reality. Behold my divine nature (yoga)! Myself, the generator of the world, supports all beings yet doth not dwell in them.

Notes

1. There is an apparent contradiction between the last stanza and the present stanza. The former says मत्स्थानि सर्वभूतानि The latter says न च मत्स्थानि भूतानि। Sri Sankaracharya says that this is explained by the fact that all exist in him because without the Atman as the background the ever-shifting shadows of phenomena cannot be whereas none of these are really in him as he is Asanga and Sachidananda. The Vartikakara says well:

अस्य द्वैतेन्द्रजालस्य यदुपादानकारणम् ।
अज्ञानं तदुपाश्रित्य ब्रह्मकारणमुच्यते ॥

2. Sri Madhusoodana points out the analogy of the sun and the unstable reflections of the sun in water and says that the former is not affected by the latter. अत एव दिविष्ठ इवादित्ये कल्पितानि जलचलनादीनि मयि कल्पितानि भूतानि परमार्थतो मयि न सन्ति ।

3. Sri Venkatanatha says that the second half of this stanza teaches Parabrahma Swarupa. एंव द्वैतप्रपञ्चस्य मिथ्यात्वमुपदिश्याद्वितीयब्रह्मज्ञानमुपदिशति ।

4. Sri Ramanuja explains न च मत्स्थानि भूतानि thus: He says that they are not in God as water in a vessel, as the contained in the container. They are dependent on his will. न घटादीनां जलादेरिव मम धारकत्वम् । कथं । मत्सङ्कल्पेन । He interprets the second half of the stanza as meaning that God supports all beings, that he has nothing to derive from them, and that they are supported and maintained by his will. सर्वेषां भूतानां भर्ताऽहं न च तैः कश्चिदपि ममोपकारः–ममात्मैव भूतभावनः मम मनोमयः संकल्पः एवं भूतानां भावयिता धारयिता नियन्ता च ।

5. Sri Madhwacharya says: ममात्मा देह एव भूतभावनः ।

Literary and Educational.

Mr. Aurobindo Ghose's "Essays on the Gita"—A Criticism.

By K. SUNDARARAMA AIYAR, M.A.,

I. "Our Demand and Need from the Gita."

Mr. Ghose has given an exposition of the Gita in a series of about 40 essays published in his own paper, *The Arya*, issued from Pondicherry. We purpose to subject his views to criticism and shall, in doing so, follow his own order of topics. No apology is needed for entering upon this task,—for we do so entirely in the interests, and for the advance, of truth and righteousness.

Mr. Ghose begins by stating his point of view,—what he calls "the spirit in which he approaches an ancient scripture such as the Veda, Upanishad or the Gita." Before we dwell on this point—viz., this "spirit" or point of view he adopts,—we shall discuss two preliminary points regarding his conception of 1. what the Gita calls "*Sastra*" and 2. the true import of the Veda or Upanishad. This discussion will in a measure also prepare our way for taking up his point of view regarding the Gita itself.

First, Mr. Ghose understands the "Sastra" of which the Gita speaks in a sense which it cannot at all bear. He says:—"By Shastra we perceive that the Gita means *the law imposed on itself by humanity* for the purely egoistic action of the natural unregenerate man and a control on his tendency to seek in the satisfaction of his desire the standard and aim of his life." Sri Krishna himself expressly refers to the Veda and Vedanta, and to himself as "the knower of the Veda," as "the maker of the Vedanta," and as "alone the object to be known by all the Vedas" (*Vide* Chap. XV. sl. 15). In the same chapter and context he says of himself that "in the world and in the Veda he is famed as the Supreme Being (*Purushottama*)—(Chap. XV. sl. 18). Further, let us turn to Chap. XVI. sl. 1, which is even, more appropriate to the point on hand. In this first sloka, he refers to *Svadhyaya*—a technical term which means in Hindu literature "the learning or study of the Veda," which is enjoined by the Veda itself as a daily (or *Nitya*) duty and function on all *Dvijas*, the three higher Varnas, more especially by the famous injunction, "The Veda is to be studied (daily)." Here, Sri Krishna refers (Gita Chap. XVI, sl. 1) to *Svadhyaya* as one of the characteristics peculiar to those who have *Daiva Sampat* (or spiritual endowments). When, therefore, in this same Chapter XVI. (slokas, 23 and 24) or even elsewhere,—Sri Krishna uses the word "Sastra" as the authority for our knowledge of religious duty, he can *only* refer to *Svadhyaya* or the Veda and its study, and *not* to what Mr. Ghose speaks about viz., "any law imposed by itself on humanity as a substitute for the purely egoistic action of the unregenerate man."—Hence, also, we must understand the social and spiritual conceptions or institutions of the Gita—such, for example, as sacrifice, the fourfold order of society, &c., to which Mr. Ghose often refers—in the sense which is assigned to them in the Veda. For the Gita the Veda is alone *Sastra*,—the authoritative source it enjoins on us to follow for our knowledge of truth, and especially for all such spiritual activity and knowledge as man needs for attaining his supreme goal of happiness and his salvation from sin and sorrow. When therefore, Mr. Ghose says that in the Gita's reference to sacrifice, the social orders, &c., "there is a deeper truth and principle even when it is not expressly stated in its language,"—he is but giving unconscious vent to his bias as one trained in his early impressionable years in a great centre of modern democracy and amid its ideas of civilisation. We shall deal with them fully when, in his later essays, Mr. Ghose states his reasons for holding that these "advances" or "deeper truths" are "implied, though not expressed in principle" in the Gita itself. But it is of some value for us to know that Mr. Ghose avows in the clearest and most straightforward manner that these democratic social "advances" on which many modern Indians have set their hearts are "*not* expressly stated in principle" in the Gita, as they try to make out by the use of their powers of over-confident assertion, aided by a fertile, though not over-scrupulous, imagination.

Secondly, Mr. Ghose calls the Veda a "Scripture,"—which means "a sacred *writing*," or even an ancient book. But, according to all our Indian sacred sources, the Veda was *originally* conveyed as "*Sabda*" (word of mouth) by Isvara to his first disciple—Hiranyagarbha or Brahma—and thenceforward (and down to the days passing over us) also transmitted as Sabda, and by word of mouth from teacher to disciple in unbroken succession. Only certain *sakhas* now remain extant and continue to be so transmitted. Many sakhas have either been wholly lost to the memory of man, or at least the tones and accents special to some that have been preserved are forgotten. As a matter of fact, the notes and accents of a Vedic sakha forgotten in South India have been learned recently from North India and re-taught here. Hence, it need be no surprise that whole sakhas have been lost or forgotten (*antarhitam* is the word used in a well-known and oft-quoted Sruti passage) by the dying out of the Brahmin families dedicated to their oral transmission or by the total neglect and oblivion into which the accents and notes (or *svaras*) have fallen. The Veda is thus no *writing* or *book* of the kind usually called *Scripture*, as Mr. Ghose thinks. The Indian tradition on this point is no fib,—for even now it is quite *possible* that a Yogi—who in a previous birth had learnt any of the lost portions of a Vedic sakha—*might* recover something valuable in his super-conscious state of spiritual enlightenment.

We now pass on to Mr. Ghose's "point of view"—or the "*spirit*" in which he approaches the Gita. He holds that "we can never be quite sure of understanding an ancient book of this kind in the sense and spirit it bore to its contemporaries." This, however, cannot be said in truth of all our sacred books or even of all parts of the Veda. For the Veda itself says:—"the man who has an Acharya knows (truly)." One is to be called an *Acharya* only if one has a living—a supersensuous—experience of the Vedic truth he teaches, and not simply an elementary and purely theoretical knowledge. Mr. Ghose truly says that what is known as experience is "of entirely permanent value." But we cannot agree when he says that "the rest remains as monuments of the past, but have no actual force or vital impulse for the future." For, when an Acharya is found, they too will acquire such force and impulse as to become of permanent value.

Here Mr. Ghose strikes a discordant note. In speaking of "Truth one and eternal," he holds that, as it expresses itself in time and through the mind of man, it has *two elements*, one temporary, perishable, belonging to the ideas of the period and country in which it was produced, the other eternal and imperishable and applicable in all ages and countries." The "one and eternal truth" cannot change in its essence and so cannot "become temporary and perishable." In passing through time and human minds, it might become *mingled* with extraneous elements, local or transient; and a true Acharya, when got, will enable his disciple to get rid of them and retain the true and permanent teaching and doctrine, and that as a living experience. Even the gradual and

growing enlightenment of the disciple and searcher of truth might have the same effect, at least in some cases. Mr. Ghose himself says,—"The human intellect modifies itself always." In one of these modifications, if only it is of the right sort and maximum efficiency, the instructed searcher after truth may reach the detachment needed to get rid of all the particular, local, accidental and transient phases of the truth and grasp it in its essence and as an ever-living experience.

Mr. Ghose strikes another discordant note—one, too, which relates to the Gita in especial. He distinguishes "its exact metaphysical connotation as it was understood by men of the time" from what he calls "the spirit of the great scripture." Of the *former* he says that "it is of small importance to extract it, even if that were possible"—owing to "the divergence of the original commentaries which have been and are still being written upon it," and because "they all agree in each disagreeing with all the others, each finds in the Gita its own metaphysics and trend of religious thought." As regards the *latter*, he says:—"If we have tried to live in that *spirit*, we may be sure of finding in it as much of real truth as we are capable of receiving as well as the spiritual influence and actual help that *personally* we were *intended* to receive from it." This is truly like putting the cart before the horse. How can we "*live in the spirit* of this great scripture" *before we know the spirit itself*,"—*before we receive* "the spiritual influence and actual help that personally we were intended to receive from it"? Further, is "the spirit of this great scripture" to be, after all, merely "personal" to each one of us, and so "intended," too? And by whom so intended? Not certainly by its divine author, for he expressly says that one of his chief aims was to redeliver the "lost Yoga" or path of deliverance taught untold ages back to mankind. Furthermore, Mr. Ghose's own declared purpose in "approaching this ancient scripture" is "to derive from it that which is *of value to humanity and its future*." Surely this cannot be what is "personal" to each man and what is "intended" to be such.

After all the above has been said, Mr. Ghose goes on to say:—"In the Gita there is very little that is merely local and temporal, and its spirit is so large, profound, and universal that even this little can be universalised by giving an ampler scope than belonged to its country and epoch." He also says that "often, indeed the Gita itself suggests the wider scope," but later somewhat modifies this view when he says that "the deeper truth and principle is *implied* in the grain of the thought when it is not *expressly stated* in its language." Mr Ghose mentions, as examples of this contrast between narrow statements and wide implications, the Gita's ideas of sacrifice, its allusions to the four orders, and the spiritual disabilities of Sudras and women. He only says briefly at present that all these "seem at first sight local and temporal" and that "if they are too much pressed in their literal sense, they narrow so much at least of the teaching, deprive it of its universality and spiritual depth, and limit its validity for mankind at large." We shall deal with Mr. Ghose's *universal* interpretations of them in their own proper places in these essays on the Gita.

Mr. Ghose distinguishes the Gita's "enduring truths of spiritual experience" from its "philosophical system which he attributes to "the commentators," and attaches value only to the former when he says that "no attempt to read deeply the mystery of existence can afford to neglect them." It is, therefore, strange that he also claims of these "truths of experience" that they "form *most of the material of which the system is composed*." Then why should Mr. Ghose attribute the "system" to the commentators and lower them in the estimation of the world as reading into the Gita what is not there. We feel sure that at least the great Acharya, Sankara, has no such system of his own to expound,—a system or "school of philosophical thought" (as Mr. Ghose calls it)—apart from the *realisation* (or *avagati*) which he regards as the *Purushartha*, or the final goal and aim of the living soul's desire. The Veda, according to Sankara, aims at no goal which is merely speculative. Its final aim and goal is the one innermost bliss and enlightenment of the spirit, of the Atman in its intrinsic essence, without part or whole, and without the least material contact or admixture of any kind, degree, or value. We must here also reject emphatically Mr. Ghose's idea that there is any real difference between "the earlier spiritual synthesis of the Upanishads" and "this later synthesis (of the Gita) at once spiritual and intellectual." The ultimate aim and goal of both is the same, as also the stages of the path leading to it. Hence, in the Mahabharata tradition in which it has always found its place and rationale, the Gita is styled an Upanishad.

A goal for man beyond the life here is a necessity of his being. Even a modern mind like Mr. Hilaire Belloc's, immersed in the social functions, needs, and opportunities of Mid-London, has need to think about it. In his recent work —"On Everything"—he says:—"One marked evening, I fell wondering whether there were some ultimate goal for man, and whether adventures of ours, which grow tamer and much tamer as the years proceed, are lost at last in a blank nothingness, or whether there are revelations and discoveries to come. This debate in the mind is very old, every man revolves it, none has affirmed a solution, though all the wisest men have accepted a received answer from authority external to themselves." In India, we are differently circumstanced. In the Gita itself, Sri Krishna teaches:—"Even (when living) here this world (of duality) is conquered by those whose minds are fixed without distraction in its one common centre; the Brahman, one and common, is untouched by the modifying affinities (of material objects)" (Chap. V, sl. 19). We certainly sympathise with Mr. Ghose when he frequently avows his dislike of polemics in matters, at once spiritual and intellectual. But, if he had been sure that his own judgment regarding what he calls "the thought of the Gita" had a finality unknown to what had preceded it, he would have prudently avoided his collective and simultaneous condemnation, —and at his very start and in one and the same sentence, of what he calls Pure Monism, Mayavada, Qualified Monism, the Sankhya systems, and Vaishnava Theism,—especially when, like him, they have held that "the Gita is not a weapon for dialectical warfare," but "a gate opening on the whole world of spiritual experience." His own view (or system) must necessarily share from a successor the fate of being criticised, condemned, and rejected, and he alone cannot escape the sentence of being pronounced as wanting in finality. But his hope, as he avows, lies in two directions,—*first*, in "the Gita's grasp at that idea of the perfectibility of man, possessed by the Vedic Rishis, but thrown into the background by the intermediate ages": *secondly*, in the fact that (to use his own words) "we of the coming day stand at the head of a new age of development which must lead to a new and larger synthesis,"—what he again calls "a new, a very rich, a very vast synthesis." Mr. Ghose says:—"We approach the Gita for help and light." We have already shown up some of his errors,—shown, too, how they have arisen from the want of vision due to a very defective knowledge of this great work of India's greatest helper, inspirer, and revealer in human form, albeit he was, as he declared himself, the divine and sole and ultimate lord, helper, and refuge of the entire universe. Let us at least entertain the hope that, as we proceed, we shall have reason for greater satisfaction and confidence than we have yet been in a position to anticipate from our review of this first chapter and title of Mr. Ghose's Essays on the Gita.

Reviews.

The Great Transformation in India.

The Song of Charka By SARLADEVI. Ganesh & Co.

The Revolt of the East By BERNARD HOUGHTON S. Ganesan Rs. 1—8—0.

Reform or Revolution By BERNARD HOUGHTON S. Ganesan.

The Psychology of Empire By BERNARD HOUGHTON S, Ganesan.

There can be no denial of the fact that India is on the throes of a great revolution, a revolution that is slowly

but vigorously fought, a revolution that while novel is yet most widely spread and lastly a revolution which while it is grim is still without bloodshed. The India of to-day is not the India of yesterday. Many are the changes that have come over our land and our people and nowhere have the changes been so thorough or so sudden as they are in our political thinking and political conduct. The begging India of yesterday is today the defiant India demanding its "birthright" The heterogenous masses of yesterday that were dumb and voiceless are to-day a homogenous and potent force welded together by the ever increasing sense of nationality and making its voice the strongest and the only one in the land.

"The Charka" has done much towards working this change. "The Charka" means so much for us and does so much for us and "in terms of Nationality it stands for Self-Government through self-help, self-respect and self-sacrifice." Sarladevi has other chapters in her little book on Gandhi as successor to Tilak and the great work he is doing to nationalise Indians and to win for them Swaraj.

In his book on "The Revolt of the East" Mr. Bernard Houghton deals in no unmistaking terms of the inherent and unchanging character of all bureaucracies to dominate and hold in subservience only their subject-states uninfluenced by any of the nobler and high ideals which govern republics as America who trained the Cubans and the Phillipines for self-governmet and ultimately gave them that government "You might as well," says Mr. Houghton, "call on Mr. Pussyfoot Johnson to run Bass's brewery, as ask the democracy to train the people for democracy." Indians must be self-reliant, in other words it is through Non-Co-operation and not through "the tutelage of officials that India can acquire the virtues of a democracy" and "The weapons of war are not the pistol or dagger but more potent than the folded arms."

In a beautiful chapter, "The failure of the Bludgeon" Mr. Houghton writes with convincing force about the fond delusion of the bureaucrats who are ignorant and can be led astray by agitators. Mr. Houghton says it is folly to allege so and that "if you will examine events in India since the people began to criticize the Government, you will find that again and again the people have been right and the officials wrong" Bureaucracy by the use of its bludgeon only "quickens what it would fain slay and exalts the cause it hates." Next about that much worried party, the Moderates, Mr. Houghton says they have failed not only with the powers that be but still more lamentably with the people whose cause they claim to represent. They may convince but they do not move men to act since they hold up no noble object, since they do not appeal to the emotions. There can be no compromise under existing circumstances and people must choose to fight under one flag or the other. The chapters, "the Fetters on Freedom" and "the Gospel of Buddha" should be studied by all as showing Mr. Houghton's deep insight and his remarkable sympathy with us and our struggle.

Mr. Houghton in his book on "Reform or Revolution" speaks of the two ways towards self-government and says which of them should be preferred. Reformers look to the bureaucracy to train them for self government and there is not a more foolish hope. The bureaucracy by its very nature and acts have proved themselves totally incapable of it. The strategy of the reformers is bad. "It does not kindle the emotions of the people and so brings into action a tithe of the total forces available. In addition, it gives the enemy time to dissipate such enthusiasm as there is, to strengthen his defences and sometimes even to regain lost ground." Revolution on the other hand strikes at the very citadel of the enemy. A revolution always appeals to the emotions of a man and the emotions, the unconscious part of man when united with his conscious or reasoning part enable him "to mock the might of kings and overcome the wildest odds. Nay, a revolution is not limited only to the field of government. "Through all the regions of human thought—art, science, industry, education, morals—it bursts, vivifying and inspiring." Revolutions in the proper sense do not connote violence or bloodshed. "The Psychology of Empire" is a bold invective against stiff-necked imperialists giving them in terse paragraphs all the various evils that result from their policy and all the varied influences, not to be called worthy, by which an Empire is sustained. An empire is an evil morally, politically and socially and "If modern empires, too, would not perish, they must change into commonwealths of free peoples, fellow-citizens of a world at peace."

Miscellaneous.

Gandhi and Rabindranath.

Gandhi is the man of the hour—the hero of the present. Rabindranath lives in his poetic soul. He is the voice of the morning. One stands for India in transition. The other for India's culture soul. Gandhi will have India first a free nation, then a Guru of the nations of the world. In fact by achieving her own freedom, amidst most impossible and desperate conditions, yet in a most novel and characteristic way, she will prove in the most convincing and practical manner to the world the power and reality of her *shastras* and her idealism. Rabindranath, in the airy dreamland of his soul, is busy building the India of harmony. While Gandhi lives, Rabindranath dreams. But life and dream are both manifestations of a Reality. Therefore both are necessary men, necessary powers in the divine economy, necessary instruments of our national regeneration. Only they are different elements, different powers. *Tapasya*, noble and austere is Gandhi. *Poetry*, sweet and subtle is Rabi-Kavi. A great world-winning Poet is an ornament of glory to the nation. A great man, living his ideal and faith is an asset and treasure and burning inspiration to the land of his birth and love.

The two differ in psychology. But they meet also. While Gandhi wields authority, Rabindranath protests against it. Yet Gandhi over-rules in the name of love and war, as the chosen tribune of the people. Rabindranath calls the people to stand for truth and Reason. Yet what is Gandhi's war but a war of Satyagraha? Gandhi calls the Poet, a sentinel at watch, speaking welcome and wholesome word of warning to the nation. 'Not by the Sannyasin's *mantra* shall we win Swaraj." Gandhi gives the *mantram*, but also a *tantra* of *tapasya* to live it and realise it. Gandhi, so exclusive has yet strong justification for his doctrine of exclusion. "Our non-co-operation is a refusal to co-operate with the English administrators on their own terms and a challenge to them to come and co-operate with us on our own terms. We must refuse to be lifted off our feet." We can hear the Poet harping on a similar strain, when he also says: "India fails to do justice to herself. She does not purify her soul by sacrifice and so on every side, she suffers futility. She cannot meet the outsider on equal terms and so receives nothing of value from him. No cleverness of violence can deliver her from the sufferings and insults of which the Englishman is but the instrument. Only when she can meet him as his equal, will all reason for antagonism, with it and all conflict disappear." Here indeed, how alike do they speak!

"Indian nationalism is not exclusive, nor aggressive, nor destructive. It is health-giving, religious and therefore humanitarian. *India must learn to live, before she can aspire to die for humanity*." These are true and noble words of the Mahatma, who realises the situation. We dare say, the Poet, true to his poetical instincts, can also no less realise the truth of this noble sentiment. Gandhi is the man of the mighty heart. His cloth-burning may well be called a semi-religious mania, but his charka is daily proving itself to be a thing 'not of blind mandate, but of reasoned necessity.' What we

can do, is to hope, with the Mahatma, that Rabindranath and all his countrymen, will go deeper and see for themselves. "The hungry millions ask for one poem-invigorating food. They cannot be given it. They must earn it. And they can earn it only by the sweat of their brow...Hunger is the argument that is driving India to the spinning wheel."

But Rabindranath is aggrieved for the vast disappointment he has had to meet on his return from Europe. "Thought I, a wonderful awakening had come over the country at the call of love. I heard its tune from the other shore of the ocean. I had entertained high hopes in my imagination that the spring breeze of freedom and joy had begun to blow across my land of birth. But I return to find a sad disappointment. It is a heavy pressure over the mind and intellect that is felt everywhere—a silent, inner, invisible pressure, and therefore all the more fearful and dangerous." "It is talked of that the *buddhi* of the country, and its *vidya* too must suffer coercion and we must cling fast to a blind acceptance and surrender. Acceptance of whom? Surrender to what? Acceptance of the *mantram*, surrender to blind faith." "It is a cheap temptation of winning a supreme treasure, of ungiven definition, at a nominal price, that thus makes easy the obliteration of man's internal freedom in the name of external liberty." And in noble pain Rabindranath cries out. 'With all his god-given gift of truth, which has entitled him to utter the word of inspired call, why should not our great *karma-guru* to-day, as would the great *diksha gurus* do from the *asramas* of old, deliver the wide and large invitation to all the many faculties and rich powers of the national genius to come and meet and unfold themselves for the *maha-sristi* of the new age in contemplation? This was indeed our golden opportunity to hear it. But here alas the voice of the prophet rings only in a single narrow field!'

We can understand Rabindra Nath, his pain and his disappointment. He speaks the voice of the dream-soul in man. He is aggrieved to find his throat throttled as he rises to use it to question or to reason and he is advised to wait till another occasion in another season. It is indeed a deplorable experience for the soul thus to breathe hard in an atmosphere, of stiffness and coercion. This is not, feels he, his 'freedom of joy' nor a condition quite favourable to it. The great poet never indeed fails to recognize the greatness of the Mahatma's heart. "By the truth of his love has the Mahatma won the heart of the country. There we all acknowledge defeat at his feet. The mighty power of love and truth, sung of in literature and the shastras, stand here demonstrated in him. Such a moment is a holy moment, when such a visible demonstration of an immoral truth redeems itself before our very vision. These occasions come rare in a century." But his disappointment overpowers him, when, what he did find, elatingly at the start, in the auspicious opening, he misses in the practice and the execution. The Mahatma admirably performed his part, when he redeemed the truth of love in his great personality and awakened the sleeping soul of centuries at a single call from his inspired heart. But the actual building of swaraj, by the people, requires labour as well as time and reason and intelligence as much as aspiration and emotion. That is, the whole soul of the country must have to stir itself up in all its energies and redeem itself through all possible avenues of its self-expression. That is the great point at issue, between India's such two greatest of souls. 'The Poet sings of the morrow'—accuses the Mahatma in his own inimitable noble strain, 'and would have us do like-wise. He presents to our admiring gaze the beautiful picture of the birds, early in the morning singing hymns of praise as they soar into the sky.' 'But these birds,' he continues, 'had their day's food and soared with rested wings in whose veins new blood had flown during the previous night. The human bird under the Indian sky gets up weaker than when he pretended to retire. For millions it is an eternal vigil or an eternal trance. It is an indescribably painful state which has to be experienced to be realised' And is it really possible with any, as it has not been possible with him, 'to soothe suffering patients with a song from Kabir'? Then, 'it is war'—cries the Mahatma—'when there is a war, the poet lays down the lyre, the lawyer his law reports, the school-boy his books. When a house is on fire, *all* the inmates go out and each one takes a bucket to quench the fire.' He seems pleading here rather very mightily for his 'charka'—the cult of the spinning wheel is a wholesome timely philosophy, we do recognize that indeed—but with all respect, let us remark however, that he should not be too much insistent upon the point in this way. Over-insistence is more often than not, likely to spoil an excellent pleading and defeat itself. At any rate, we should say, this is not the way to thrust the charka into the Poet's hands. Does it not sound somewhat like conscription?

War, indeed, it is. Winning back Swaraj means a war to victory. Such a national war requires the concentration of all the available energies of the entire people. That is what Rabindranath, to all intents and purposes, himself appears to indicate. "To build swaraj, the economist must bring his figures and calculations and add his thinking to the task, the mechanist must come and give his own portion of his labour for it, the educationist and the politician—in fact all must meet and devote their meditation and thought and work towards great solution." It is a vast and whole-souled national yoga that is required of the country for the solution of the problem Mahatma has taken in hand. Has the Mahatma really failed to render justice to his undertaking? He failed to deliver the great call expected of him? Let Echo answer the question.

—*Standard Bearer.*

Olla Podrida.

Mr. Lloyd George has called the Washington Conference a rainbow in the sky. This shows how poetry and politics are sometimes found in strange and peculiar combination. I suppose that the rainbow will continue as long as the storm clouds will continue and that the storm clouds will continue to show us the rainbow occasionally. We shall never see sunshine again.

* * *

I read some days ago that there is another Lloyd George—an organist. I suppose that both are people who make plenty of noise in the world.

* * *

Apropos of disarmament, there is a fitness in Mr. V. S. S. Sastri (Right Honourable) taking part at the disarmament conference. The world is now thinking of disarming a little, because I suppose its arms are aching after the recent circus exhibition in Western Europe. At this time of proposed partial disarming, who can carry a message with greater force than a representative of the most thoroughly disarmed nation in the world?

* * *

The Convocation is over and the graduates are being filled with orations and areated waters. They must be duly gassed so that they may soon become denizens of the air. Every educated (?) man must be educated so as to lose touch with the earth and fly to the air. That is modern education especially in India!

* * *

This time the Mount Everest expedition has come back beaten. Man *vs.* Mountain. The further hearing of the case will be taken up next year.

* * *

This time I have momentous news to tell you. Madame Curie has discovered that radio-activity will increase the central heat of the earth and will blow up the earth. Other prophets of science have been telling us that the earth will cool and die—evidently of a broken heart because the sun will have died. Thus one set of people will make her a widow; and another set of people will make her a *sati*. A third set of sapient

scientists will murder her with the aid of a comet. But God is wiser than science and we can and will trust Him.

***

The latest discovery is that the Moon is inhabited. Professor Pickering of the Harvard University claims to have demonstrated beyond a doubt that life exists in the Moon and that she is not the waterless, airless arid world of the text books. Allright! If earth dies, I propose to go to the Moon. Who will book his seat along with me.

***

But there are already many denizens of the Moon now exiled on the earth. For instance there are the Madras M. L. Cs. See the way in which they threw out the conscience clause resolution. These minions of the Moon are heading straight for a spiritual bankruptcy.

***

Another denizen is our (?) representative in the conference. He is advising India through the columns of *the Times* in London.

***

The party in power in Madras says that it is constitutional. Quite right. What is constitutional? That which does good to the constitution. What is the meaning of this? In plain English it means the saving of your skin......

***

The National University at Adyar has had its national convocation. Indeed Luna is all-powerful over India today in many directions.

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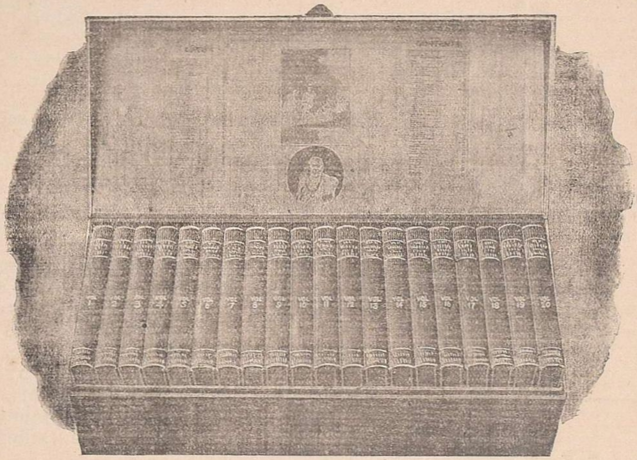

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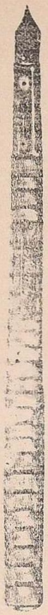

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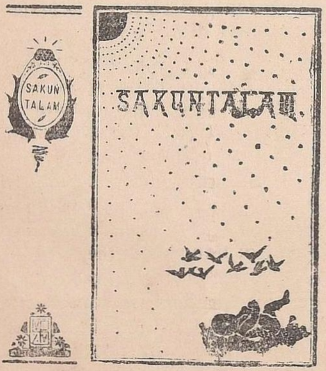

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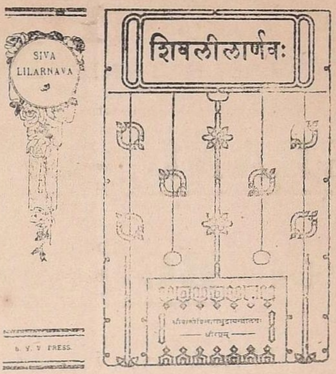

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